

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,  
AND THE  
CENTRAL PROVINCES,

From the 24th to the 30th of June, 1868.

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The *Raja Khaliack*, of the 15th of May, opens with an account of a violent storm at Shahjehanpore, during which there was great destruction of property and loss of life. The writer says:—"Owing to the scarcity of materials, the poor people who have suffered so severely have not the means of repairing the damage done to their property every other year; because, in the first place, they cannot find employment; and in the second, they are not skilled in any trade, by means of which they might gain a livelihood. In short, they are quite helpless, and are all at a standstill." Then follow extracts from other papers; after which is noticed the desire of the Maharajah of Cashmere to establish a hospital in his country. In furtherance of this object, His Highness is said to have ordered a quantity of surgical instruments, medicines, &c., from Calcutta. The writer says:—"This is without doubt a praiseworthy act, and very generous on the part of the Maharajah. It is very plain that native chiefs of Hindoostan are but too apt to waste lakhs of rupees; but the Maharajah of Cashmere, independent of this good intention, spends large sums of money in the improvement of agriculture, and in shawl manufactures; now this other good act is added to the list."



The *Moofeed-ool-Anam*, of the 28th of May, after extracts from English and vernacular newspapers, publishes the letter of a correspondent, as follows :—" In this place there is a very great *jadoo ghur* (conjuring shop), where the presiding deity has the power of converting a human being into an animal ; while any animal who does not possess four feet, he can kill and bring to life again. " Syud Jamal-ood-Deen went to this place (*Shah murd jehan*) for the purpose of having an interview with this person, and the Syud is said to have seen one of his own servants sitting near the man ;" &c., &c.

Under the heading " Affghanistan," it is said that now-a-days the Ameer, Shere Ali Khan, possesses great power. That armies are being sent to Ghuznee, while on the other side they are going on to Cabul. " Some say that until he conquers Ghuznee he will not look towards this side. In every way he appears to be confident and ambitious, which may be attributed to the victory of Candahar. Ameer Azim Khan possesses neither troops, power, nor money ; it does not even occur to him to go and look after Cabul, and face his enemy. Although he has taxed the people, and ordered troops to be enlisted, it amounts to nothing, as the enlistment of troops in this way is no easy matter."

Referring to the late Mr. Robert's reception at Hyderabad, Deccan, a correspondent of this paper says, that a Durbar was ordered, and the statesmen, the Resident, and other civil and military officers, were present.

" The Nawab Mookhtear-ool-Moolk, the Nawab Ameer Ky-heer, and Nawab Shums-ool-Dowlah, went to meet the Resident, who, according to custom, took off his shoes and took his hat in his hand. When the Resident arrived at the place where the Durbar was held, the red *pardah* (screen or blind) was drawn up, and the *Huzoor* (Nawab) showed himself, the Resident made his *salâm*, and the Viceroy enquired after his health ; after which, they sat for some minutes on the carpet, when



*utler* and *padn* were handed round. It is said that the Resident delayed in taking off his shoes, which is not customary, as the custom of taking them off is very ancient, and all acknowledge and conform to it. When this became known, the news-writers declared that it was the order of the Viceroy Bahadoor, that persons should approach the Durbars of Hindoostanee Chiefs with their shoes on, and that the Hindoostanee Chiefs of the country should dispute the point with the head officer of the British Government. But it would have been quite proper for the Resident on this occasion to have gone into the Durbar with his shoes on, instead of subjecting him to the trouble and annoyance of taking them off; and we have great hopes that the Governor-General will send this order to the Nizam-ool-Moolk, that in future all Residents shall be allowed to attend the Durbars with their shoes on." The Editor thinks it a pity that the writer should have made the above statement, without first becoming acquainted with the rules and customs of Native Chiefs; "for if the Resident had gone into the Durbar with his shoes on, how could he have sat down on the floor, according to those customs? The shoes would have been in the way, and the Resident would not have sat at ease; again, no one with any taste or delicacy would step on the carpet spread for his reception with shoes on. Enough; at first the thing was displeasing to the *Sahib* Resident, but he afterwards approved of it. Some of the English editors are always ready to go in opposition to justice, and are always pointing out some faults in Native Chiefs."

The continuation of an article upon taxes in India follows. The writer says:—"If the Hindoostanees had any power given them to interfere in the affairs of their own country, and if, when any new tax is about to be levied, they were appointed to discuss, and offer opinions upon the subject, as to its benefits or otherwise, they would be somewhat reconciled while under British rule. If, in the same way, this clashing between England and Hindoostan be looked into, it will not be out of place for us to petition the Governor-General in Coun-



cil, to allow us to exercise some power in this respect, by offering our opinion upon certain measures ; and there cannot be anything against it : on the contrary, it would give general satisfaction, and there would be no disturbance of the peace in the Government of Hindoostan. The writer goes on to say :— “ During 1856 and 1857, there was an increase in the Revenue of one-third, by which it is proved that taxes have been levied on the people to a great extent ; and that if there has been an increase in the income of the country, the result has been that there has been great loss to the people, and much grief has been caused by it ; and it is plain that no year now passes without some new tax being levied. This is creating great distress and disappointment in the hearts of the people generally.” The writer concludes by advocating that natives be allowed to have a voice in Indian affairs, on the condition that no agents be employed. He says :—“ Our views are, that a large Council be appointed, where both the English and Hindoostanee elements may mingle, and offer the results of their experience upon the civil administration of the country. This Council should not be allowed to pass orders ; so that it would detract nothing from the power and dignity of the Government. And we are certain that such a Council would prove of great benefit to the country, because each one would be able to offer his own opinion upon the affairs of the country.” The writer does not advocate the policy of making the orders of this Council final ; but merely advises that measures of importance should be submitted, and the views of the Council upon them be made known. He thinks that if this were done, the country would benefit greatly by it, and that a friendly intercourse would spring up between the Government and the governed ; “ above all,” he says, “ the people will not have cause to be grieved with Government. We know that in the Governor-General’s Council plans have been introduced for making rules and regulations, and the opinions of those who are not servants have been taken ; but their number is small, and their advocacy of a cause might be suspected of



wanting independence ; at any rate, it will not be so good as might be desired. The Viceroy said, in the late Council (Legislative) that he had for some time observed that members of rank, as well as talent and wisdom, were elected members ; and not men of villages, who are only respected in the country or villages to which they belong. We are in hopes that those who agree with us, and support us, will be asked to appoint members for this Council. We desire that the *Huzoor* should hear our request ; and, if he is pleased with our views, place them before the next Parliament."

The *Punjabee Ukhbar*, of the 29th of May, after much that has already appeared, notices the preparations that are being made for the marriage of the Emperor of China.

The following also appears :—" In Hindoostan, there are separate schools for the education of European and native children, whereas, if these two could be united, how much better it would be ! In the first place, the expense would be less ; in the next, if from their infancy native and English children were educated in the same schools, it is clear that a companionship would soon spring up between them ; and when older, they would remember their school-days, and favor their schoolfellows. It would also be very beneficial for the Hindoostanee in his intercourse with the English, as he would gain more power in the English language, and *vice versa*. In all this there would be benefit, but the difficulty is the color of the skin ; one being black, the other white. This will not allow it to be so."

Allusion is made to some person who has found a curious coin,  $2\frac{1}{2}$  inches in width, and weighing two gold mohurs. The writer says :—" The person who found this coin was offered Rs. 70,000 for it ; and refused that sum. They say that the coin resembles the Unâni coin. History points out that some 2000 years ago the Hindoostan *ka Maharajah Dhurm un shoke* formed a great friendship with the King of Unân, " Untiacus ;" and that his own name, and that of the



king of Unân, were united on the coin of the empire. What wonder, then, if this is one of those coins?"

The following also appears:—"The Russian Government has issued orders to the effect that all schools now kept up in Turkistan for different castes be at once abolished, and only those allowed to remain in which Talais, Kalmucks, Kazghurrees, Christians, &c., are being educated, and that Mahomedans be also included. The Russian *padre* (priest) will inspect them every Saturday, and as the Christians receive religious instructions similarly, Mahomedan priests will afford it according to their own creed. Female schools are also being established.

Allusion is made to Mr. Faris *Sahib*, Chief Commissioner's Court, Nagpore, who, it is said, became very angry at some Hindoostanees entering the Court with English shoes on their feet. "The Sahib told them either to put on stockings or come with bare feet. It is a great wonder that the Chief Commissioner should have disregarded the orders of Government in this respect. But if any Royal High Court had done so, it would not have signified."

The *Gwalior Gazette*, of the 17th of May, does not contain anything of importance.

The *Naiya Rajistan*, of the 15th of May, after extracts from other papers, English and Hindoostanee, publishes news from Bokhara; but it does not require particular notice, as it has for the most part already appeared. The Chiefs and Sirdars of Samarkund are said to be very much displeased with the King of Bokhara, and have complained to the Russian Commander-in-Chief of his conduct and tyrannical acts. In Bokhara there are many Russian spies, but none of them have fallen into the King's hands. He has, however, seized many persons, and put them into a blind well. The two vakeels of Russia and Bokhara are just now in Guzzuk, but nothing has been done. The Chiefs of Samarkund and Guzzuk have



made, under the guidance of Russia, very good arrangements for governing the country. In this arrangement the rights of the true *malik* (chief or head) will be recognised, and the Russian Government will rule those who go against them ;” &c., &c. The writer goes on to state that the Russians have not gained any more victories this winter ; but the report is, that at the end of this season, they will march towards Bokhara, &c., &c. ; that they are liked by the inhabitants of the countries they have conquered ; &c., &c..

Referring to Mahomed Shuffee, the person charged with having gone about the city of Delhi on the 11th of May, 1857, naked, and with a bloody sword, boasting of having killed Christians, the Editor says that many such vain boasters were to be found in the public streets in those days, and perhaps this was one of them.

The *Koh-i-Noor*, of the 30th of May, publishes a good deal of stale intelligence, copied from other sources. The report published by the *Englishman* concerning the arrival at Simla of some Begums in company of a Russian, is noticed. The ladies are said to have had an interview with the Governor-General, through the influence, or by the means, of the said Russian.

The intention of the Maharajah of Cashmere to open communication or trade between Jummoo and Turkistan, by a bridged road, is noticed, without comment.

The *Rahnoomai Punjab*, of the 29th of May, does not call for particular notice.

The *Kaleid Ummed*, of the 30th of May, publishes news from Central Asia that has already appeared in other papers. It is also stated that there is a Government spy in Central Asia, who has been kept up by the Government of Hind, on the recommendation of the Punjab Government.



The following also appears :—“ From the eastward, a person writes that on arrival of the train at the Bhosawul station ; a European, in a fit of drunkenness, struck a man of inferior strength a very hard blow ; the result of which was that the victim vomited blood, and expired. At this small place cholera is said to be very prevalent, no less than 200 persons having died from the effects of it in a fortnight.”

The *Mujma-ool Bharain*, of the 28th of May, publishes stale news from Nepaul, relating to the intention of the Chief of that country to go on a shooting excursion ; and also refers to the punishment of those British subjects who take slaves to Nepaul and sell them.

The Rajah of Chumba is said to have solicited the favor of a loan of Rs. 32,000 from the Governor-General, for which a *sunud* (bond) will be given !

Under the heading “Jellalabad,” it is said that “there will be a disturbance there, because Ursulla Khan, who is a person of note, has collected a number of hill men, and meditates an attack on Jellalabad, as soon as matters come to a crisis at Ghuznee, Shaikhabad, and Cabul. This man is described as an old servant of Shere Ali Khan.”

The *Unjumun Hind*, of the 30th of May, quotes a Calcutta paper concerning the superstitions of the Sonthals in regard to dreams, &c.

The *Rohilcund Ukhbar*, of the 30th of May, and the *Gwalior Gazette*, of the 24th, do not contain anything of importance.

The *Dubduba Secundra*, of the 24th of May, after extracts from various sources, notices the arrival at Meerut of His Honor the Lieutenant-Governor of the North-Western Provinces. The writer says :—“ The heads of offices, and many others, went to meet him at the railway station, and a salute of 15 guns was fired. After which, there was a reception of all native and



European residents ; then the offices were inspected, Revenue papers examined, &c., &c. ; and after expressing himself much pleased, His Honor left Meerut for Moozuffernuggur, Saharunpore," &c.

The same paper of the 30th of May, the *Sadik-ool Ukhbar*, of the 30th, and the *Malwa Ukkbar*, of the 27th of May, do not contain anything of importance. The Maharajah of Indore is said by the latter paper to have sent a congratulatory letter to the Governor-General on the occasion of the victory in Abyssinia, and also held a Durbar in honor of the event.

The *Naiya Rajistan*, of the 22nd of May, notices a grand assembly at Burmah, on the occasion of the ceremony of boring the ears of the King's son. The writer says :—" All the most respectable women of that country, in costly dresses, assembled at the royal residence. The king of Burmah and his two sons had on such costly jewels that they could not walk about, on account of the weight of them : more than ten lakhs (£100,000) was distributed in charity by order of the King on this occasion."

Under the heading " Sehere," the following appears :—" It is said that the Political Agent of this place is about to visit Bhopal. The fact is, that this Sahib is a most energetic officer ; and even at such an inclement season of the year, he does not fail in his duty."

" A letter is said to have been sent, through the Political Agent, from the Emperor of France to the Bhopal Chief. The good services rendered to this State by Meer Mahomed Jamal-ood-Deen Khan are under notice ; and he comes in for high praise for all his good arrangements in regard to the State. Such a thing as a letter of praise from either England or France to a Hindoostanee Chief has not often happened." The Begum is recommended to bestow a *jagheer* (grant of land) upon this agent, for his excellent services.



The *Zea-ool Ukhbar*, of the 1st of June, after extracts from other papers, publishes a lengthy article upon the custom of taking bribes. The article is said to be from a correspondent, and is introduced as follows :—"A well-wisher of the Government, and a good writer, has sent us the following for publication ; we are glad to make it public. 'This is a strange complaint that we hear now-a-days on all sides, of Hindoostanee officers receiving bribes. If English officers, who are unacquainted with the real condition of Hindoostanees, say this, there is nothing strange in their doing so ; but when some of the native editors, like the English, have adopted this tone, and express their satisfaction at the delinquents being punished with four years' imprisonment, we are surprised. Now, Sir, what fault was there in the native officials and Courts ? And why should they be marked out ? Does the fault exist in this caste only ; and not in any other ? Moreover, are all Hindoostanees alike ? No ; all Hindoostanees are not dishonorable and corrupt, nor are the people of other countries entirely free from corruption ; just now, the comparison is between Hindoostanees and English. If any one were to say that all Englishmen are honorable, he would not be believed ; but it would be true, if in them such faults as fraud, deceit, and dishonor, were not to be found. Ancient history points out that in the Court of France bribes were formerly taken by the King and his Prime Minister ;" &c., &c. The writer goes on to say :—"Nothing can be got in the eating line, or merchandise, without staining the hands with dirt ; and Medical Committees are appointed on account of this kind of fraud ; human nature is alike ; in all places and countries, there are men disposed to good and evil ; and if in native Courts there is dishonesty, it will be found that the same fault exists among the English also ; if it were not so, the framing of laws and punishments would not be necessary. I feel puzzled to find, that whilst the editors glory over the punishment of a native Moonsiff, they are grieved at finding punishment awarded to an Englishman of some posi-



tion. Why should they desire lighter punishment to the latter? The Judge must have viewed the fault as a great one, when he punished so severely. Ah! Sir, do not think that I am in favor of bribery, for I think that the person who is open to it does himself dishonor. My argument and meaning is, that Hindoostanees are not the only ones to blame. The great evil of the system is small pay. All know that Hindoostanees support their families, and will never discontinue the customs of their forefathers; and allow a Hindoostanee to be ever so poor, he will still feed his family. Those among us who are educated, are not likely to drop our pens, and take to the plough; but now-a-days it is difficult to find suitable support, especially as the days of cheap food are gone. Grain is increasing daily in price, and those who could work have been brought to ruin. Allow me to enquire how a Nazir of a Court upon Rs. 20 a month, and a Sherishtadar who gets Rs. 50, can keep themselves and their families upon such small pay? The Government does not care how those men live, or whether they live or not, so long as their work is performed. If they work honestly, they cannot afford to live well; if they give up work, they cannot take to the plough; and if they accept service on less pay, no one cares to enquire whether they can afford to live upon such a small allowance. To this, then, may be attributed the evils of bribery. If one is found out taking bribes, and is even punished for so doing, he is not condemned by those of his own caste, who lean to the feeling that with small pay, a man has a right to make what he can, independent of it, for the sake of his family; and a man so situated is more pitied than blamed;" &c., &c. The writer's arguments continue in the same strain at great length; pointing out that in all countries there are two classes—one high; the other low; and that now-a-days it does not signify what may be the rank of a man, that a little learning will get him a good situation, &c., &c.; which, he says, is another reason why bribery prevails. He then continues:—"In the high posts of great departments men of rank among the English are appointed; if these are worthy



of the posts they occupy, and quite understand the native languages, act with justice, &c., why should those who have a point to gain bribe the *amlā* of such officials? In truth, there must be something wrong when bribes are given and taken; some flow either in the administration of justice, or in the law;” &c., &c. This article, which is over-long, appears to have but one object, which is, to advocate an increase in the pay of native officials. The Editor concludes by differing with the Editor of the *Delhi Gazette* in his opinion that all the business of Courts should be transacted in English. He cannot understand what benefit can arise from it; but is firmly persuaded that if the pay of native officials were increased, bribery would soon be discontinued; or rather that he considers this the only way to put a stop to bribery.

The *Ab-i-Hyat Hind*, of the 1st of June, the *Julwatore*, of the same date, and the *Noor-ool Absar*, also of the 1st, do not require particular notice.

The *Sholatore*, of the 2nd of June, after extracts from English and vernacular papers, complains of the want of improvement in postal arrangements.

Under the heading “Bikaneer,” the following appears:—“A friend states that the arrangements for ruling this State are similar to those of the British Government. Valiat Hossein, Deputy Collector, is in charge, and great credit is due to him for his exertions. The Maharajah’s great desire now is to put a stop to dacoity and other crimes in his country. The people are said to be very happy and contented.”

The following appears concerning the ex-Nawab of Tonk:—“The Nawab of Tonk applied through a barrister for a copy of the order in his case, but up to this nothing has been done. Perhaps the delay has been made by the chief *Hakim*, on the plea that there were no documents filed in the case, and only an enquiry made. On the report of the Political Agent, the



Nawab has been exiled, and told to remain at Benares. It is hoped that the Governor-General will look into this case, and report the Nawab blameless."

The *Oudh Ukhbar*, of the 2nd of June, does not contain much of importance. The visit of the Lieutenant-Governor, North-Western Provinces, to the Allygurh Institute, is noticed; also, the new coinage in Affghanistan, by Shere Ali Khan. This coin is said to have the words "Ameer, Affghanistan, and Chief of Khorasan," inscribed on it. It is also said that the two agents of Russia at Herat have been summoned by the Ameer Shere Ali Khan.

The *Ukmil-ool Ukhbar*, of the 3rd of June, and the *Nusseem Jounpore*, of the 2nd, do not require particular notice.

The *Oordoo Dehli Gazette*, of the 6th of June, after extracts from other sources, mentions "that at a place called Bhundoor (or Bundhoora) near Dacca, cholera had been raging for some months; but that a *Padre Sahib* (clergyman) who has been residing there for some years, possesses a wonderful remedy for this disease; and that out of a hundred persons attacked by cholera only one or two fatal cases resulted, owing to the *padre's* remedy having been so efficacious."

The *Khair Khwah Punjab*, of the 4th of June, quoting some Bombay paper, mentions that at Oomroutee the cultivators are in such affluent circumstances owing to their profits upon cotton, that they are continually marrying and giving in marriage. At one ceremony under notice, the daughter of a cultivator is said to have received from her father a golden cow, weighing three seers.

The Dhuttia dacoities are noticed. The reason of their continuance is said to be the neglect of the Maharajah of Dhuttia to look after the relations of the rebel, Shumboo Singh, who was killed. These people generally remain, it is said, at Mouzah Baroulie, near the Dhuttia State, and the Thakoor of



that place assists them. The Rajah of Dhuttia is not very favorably mentioned; as, according to the writer, he takes very little trouble about anything but his own pleasures—eating, drinking, dancing, singing, elephant combats, &c., &c. The writer goes on to say:—"A few days ago a man was killed by this kind of amusement; and, strange to say, the Maharajah sent the elephant into the *mundir* (temple) of Mahadeo to obtain pardon for his fault! What a matter for regret it is, that while the English Government protects life in every way, and has even put a stop to *suttee* and infanticide, the Chiefs of Hindoostan look upon the murder of one of their subjects as so much child's play; and do not hesitate to kill them, but think it fine fun. The relatives of the dead man complained in the Agency, Bundelkund, and an enquiry was called for through the vakeel of the Agency; upon which a false report was sent in. No year ever passes in Dhuttia without one or two souls being sacrificed in this way. The Maharajah Sahib does not bestow the least care or thought about this; the protection of the people rests with the English Government. The Political Agent did not make a tour of the country this year; otherwise he would have looked into this, and probably adopted active measures."

The *Allypore Institute*, of the 5th of June, contains the usual amount of matter, in the Oordoo and English characters.

The *Lawrence Gazette*, of the 5th of June, after extracts from various sources, draws attention to the fact that female education flourishes in Bengal. "The statistics show that 7,000 women are educated in Bengal, of whom eight have arrived at that state of perfection, that they write articles for the papers." The writer adds, "that although the number of females educated in the North-Western Provinces exceeds that of Bengal, still they cannot compete with the Bengal scholars; and the reason given is, that in Bengal all the most respectable people have their daughters educated—an example followed by the public in general." He concludes by saying,



“how admirable it would be if our people would do the same, and wash all idle fancies from their hearts.”

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1868.		1868.	
1	<i>Rafa Khaliack,</i> ...	Shahjehanpore,	May	15th	June	1st
2	<i>Moofeed-ool Anam,</i> ...	Futtehgurh, ...	„	28th	„	1st
3	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	„	29th	„	1st
4	<i>Gwalior Gazette,</i> ...	Gwalior, ...	„	17th	„	2nd
5	<i>Naiya Rajistan,</i> ...	Jeypore, ...	„	15th	„	2nd
6	<i>Koh-i-Noor,</i> ...	Lahore, ...	„	30th	„	2nd
7	<i>Rahnoomai Punjab,</i> ...	Sealkote, ...	„	29th	„	2nd
8	<i>Kaleid Ummed,</i> ...	Lahore, ...	„	30th	„	2nd
9	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	„	28th	„	3rd
10	<i>Unjumun Hind,</i> ...	Lucknow, ...	„	30th	„	3rd
11	<i>Rohilcund Ukhbar,</i> ...	Moradabad, ...	„	30th	„	4th
12	<i>Gwalior Gazette,</i> ...	Gwalior, ...	„	24th	„	4th
13	<i>Dubduba Secundra,</i> ...	Rampore, ...	„	24th	„	4th
14	<i>Ditto,</i> ...	Ditto, ...	„	30th	„	4th
15	<i>Sadiq-ool Ukhbar,</i> ...	Bhawulpore, ...	„	30th	„	4th
16	<i>Malwa Ukhbar,</i> ...	Indore, ...	„	27th	„	5th
17	<i>Naiya Rajistan,</i> ...	Jeypore, ...	„	22nd	„	7th
18	<i>Zea-ool Ukhbar,</i> ...	Delhi, ...	June,	1st	„	1st
19	<i>Ab-i-Hyat Hind,</i> ...	Agra, ...	„	1st	„	3rd
20	<i>Julwatore,</i> ...	Meerut, ...	„	1st	„	3rd
21	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	„	1st	„	4th
22	<i>Sholatore,</i> ...	Cawnpore, ...	„	2nd	„	4th
23	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	„	2nd	„	6th
24	<i>Ukmil-ool Ukhbar,</i> ...	Delhi, ...	„	3rd	„	4th
25	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	„	2nd	„	5th
26	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	„	6th	„	6th
27	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	„	4th	„	7th
28	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	„	5th	„	7th
29	<i>Lawrence Gazette,</i> ...	Meerut, ...	„	5th	„	7th
30	<i>Muaz Ukhbar,</i> ...	Delhi, ...	„	1st	„	3rd

(True translation.)

GEORGE WAGENTREIBER,

*Government Reporter on the Vernacular Press,  
Upper India.*

DELHI :  
The 30th June, 1868. }



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